THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. V.] MAY, 1805. [NO. 11.

On Covenanting with God.

(Continued from p. 387.)

PART II.

SEVERAL interesting remarks offer themselves from a review of the preceding subject on covenanting, and keeping covenant with God.

I. That all attempts of unregenerate men to covenant with God, and pretences that they can do it consistently are absurd and delusive. How can they, with the solemnity of an oath, avouch the Lord Jehovah to be their Sovereign Lord and supreme good, while their carnal minds are enmity against him, and they do not like to retain him even in their knowledge? How can they give up themselves to God through Jesus Christ, on the terms of the covenant of grace, when in their hearts they reject him? Will not come to him that they might have life, nor have him to reign over them? How can they covenant to walk in all the statutes and ordinances of God blameless, when there is no faithfulness in their mouth, and their inward part is very wickedness.* When there is no judgment in their goings?† How can they covenant or promise any thing in the name of Christ, while they have no faith in him, no union to him, nor any spiritual life, or covenant communications from him? Does not every thing essential in covenanting with God, imply a new heart, love to him and union with the Saviour? Does not the Almighty therefore, that he may have a covenant people, who shall indeed be his, and that he may be their God, put his law in their inward parts and write it in their hearts?‡ Does he not when he makes an everlasting covenant with his people, that he will not turn away from them to do them good, give them one heart and one way, that they may fear him for ever, and that they may not depart from him?‖ How do all natural men deceive themselves while they imagine that they covenant with God in sin-

* Psalm v. 9. † Isaiah lix. 8.
‡ Jerem. xxxi. 33. Heb. viii. 10
‖ Jerem. xxxii. 39, 40.

cerity and truth, and that he is their covenant God and Father in Christ? Or that they do, or ever shall, while unregenerate, keep covenant with him? They cannot be accepted in covenanting with him, nor in their persons, nor in any of their religious performances: for men are accepted in Christ the beloved only.* God can have no pleasure in them: for without faith it is impossible to please him†. They can have no communion with him in time, nor in eternity: For without holiness no man shall see the Lord‡

II. That when, in covenanting with God, persons make exceptions, in words or in their hearts, to the terms of the covenant, not renouncing all sin, and determining to perform all known duties, they do not enter into covenant at all; and they can lay no claim to covenant privileges. Nor can there be any such thing as keeping covenant, without a consciencious avoiding of all known sin, and the performance of all known duties. The terms of the covenant are universal obedience. Walk thou before me, and be thou perfect. Teaching them to observe all things whatsoever I have commanded you.‖ Men must forsake every sin, be it ever so dear to them, or they never can enjoy one covenant blessing, nor escape the vengeance of eternal fire. If thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where the worm dieth not, and the fire is not quenched. They must perform all known duties, whether they respect God, their neighbor, or themselves; or they will violate the express terms of the covenant, and deal falsely with God. When men do neither cordially embrace the terms of God's covenant, nor walk according to the tenor of it, they can have no claim to its blessings. All their expectations of enjoying them are delusive. They are foolish virgins who have no oil in their lamps. When they shall say, Lord, Lord, open unto us; he will tell them, I know you not, whence you are; depart from me, all ye workers of iniquity.

III. How great and awful is the guilt, and how dreadful will be the consequences of dealing falsely in God's covenant? Lying, perjury, and covenant breaking are great crimes, when committed against men; but much more so when committed against God. The more directly sin is committed against God, his perfections and glory, the more heinous it is. The apostle Peter therefore represents the sin of Ananias as exceedingly aggravated on this account, That he had not lied unto men, but unto God.* This is the case with all those who covenant with him in hypocrisy and deceit, and who take no proper care to keep covenant with him. They swear falsely to their Maker. In his awful presence, before angels and men, they call him to witness the truth and sincerity of their vows, when they are made without a consciencious regard to either. What solemn perjury is this? What a presumptuous profanation is it of that

* Eph. i. 6. † Heb. xi. 6
‡ Heb. xii. 14. ‖ Matt. xxviii. 20.

* Acts v. 4.

great and fearful name, the Lord our God, and of his holy ordinance? What trifling is it with him, and with the momentous concerns of eternity?

For professors after the most solemn covenant engagements, to take no consciencious heed to walk with God, is presumptuous and abominable wickedness. It involves in it not only the grossest hypocrisy and falsehood, but it is rebellion against the most express and positive commands relative to keeping covenant with him, and paying their vows. It is written, thou shalt keep my covenant therefore.* Keep therefore the words of this covenant and do them.† When thou vowest a vow unto God, defer not to pay it: for God hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Wherefore should God be angry at thy voice, and destroy the work of thy hands?‡ The guilt of false professors is further aggravated and increased, in as much as defiled with all this hypocrisy, deceit, covenant breaking, and rebellion against the most express commands of God, they come to the Lord's table, and from month to month, and year to year, eat and drink unworthily, and are guilty of the body and blood of Christ. As it were, at the foot of the cross, in full view of the love and dying agonies of the Saviour, while he is evidently set forth as crucified before their eyes, they still act the same presumptuously wicked part, sealing their covenant vows in hypocrisy and deceit. How often do they crucify to themselves the Son of God afresh, and tread him under foot? What guilt can be compared unto this, except that of Judas, who betrayed his Lord?

Will not the consequence be dreadful to them. as it was to him? Will they not go with him to their own place? Will not their punishment be equal to their enormous guilt? Shall not the congregation of hypocrites be desolate?* Shall not their hope perish, and be as the giving up of the ghost? Is not Christ's fan in his hand, will he not thoroughly purge his floor, gather the wheat into his garner, and burn up the chaff with unquenchable fire?† Will he not reward every man according to his works? Shall it not be more tolerable for Sodom and Gomorrah in the day of judgment, than for those who have thus violated the covenant of their God?

IV. This paper not only administers solemn reproof to covenant breakers in general, but particularly to persons of this character, of various descriptions.

Some there are who notwithstanding their solemn covenant with God and their brethren, for some private pique against the pastor, or some particular brother or sister, entirely withdraw themselves from their communion. Though their brethren can discover no just occasion for it, use all pacific and prudent measures to reclaim them, yet they obstinately persist in withdrawing themselves from their communion and worship. They join themselves to no other church, and for many years,

* Gen. xvii. 9. † Deut. xxix. 9 ‡ Eccles. v. 4, 5, 6.

* Job xv. 34. † Matt. iii. 12.

even to their dying day, neglect to honor Christ in the sacrament of his holy supper. They will not hear their brethren of the church, will not submit to them as Christ has commanded; will not so much as worship with them, nor do the least thing to maintain the worship and ordinances of God among them, which they had expressly covenanted to do. Have not persons of this character lied both unto God and men? Do they not persist in their wickedness? Are they not gone already, or are they not going to judgment, laden with gross iniquity? With hypocrisy, breach of covenant, malevolence and self-will? Is not this really the case with all those who are withdrawing themselves from the Lord's table on the account of some private offence, or fault in their brethren, which others cannot discover? Even supposing a brother hath been faulty, can this warrant others in violating their covenant with God and their brethren? Most certainly it cannot.

Others there are who are guilty of falsehood, fraud, theft, intemperance, adultery and other scandalous conduct, yet when their brethren in faithfulness to God and them, attempt to reclaim them by the discipline of the gospel, they show themselves to be haughty scorners. They refuse to hear their brethren and confess their faults. Instead of this they hate them, speak all manner of evil against them. They forsake their worship, exhibit a most implacable and revengeful spirit, laboring by all means to injure and ruin the churches with which they have covenanted to walk in brotherly love, and to build up. They proceed from sin to sin, from one gross violation of their covenant to another. Do not they like Judas betray their Lord? Do they not treat the blood of the covenant as an unholy thing? Can there remain for them any more sacrifice for sin? Any thing, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries? If he who despised Moses' law died without mercy, of how much sorer punishment shall they be thought worthy, who thus despise the authority and tread under foot the Son of God?

There are other professors who grossly violate their covenant vows by an omission of the duties of religion. They cast off fear and restrain prayer before God, in the closet and in the family. They in a great measure if not wholly omit family government and religion.—They pay no consciencious attention to the bringing up of their children in the nurture and admonition of the Lord. Tho' these duties were expressly stipulated in the act of covenanting, and though they are abundantly inculcated in the Divine oracles, they are not regarded. They also too much neglect the assembling of themselves together, and other duties of religion: especially, the duties of their particular relations.

There is yet another sort of professors, who are gross covenant breakers, who, notwithstanding, are very zealous in some things. They are very deficient in their attendance on the public worship and ordinances in general, appear to be inordinately attached to the world and things present, are careless and loose

livers, yet zealous and punctual to attend the Lord's supper.—Though they may scarcely be seen at public worship, from one sacrament to another, though they neglect seasons of worship preparatory to the communion, yet they will be sure to attend upon it. In this they seem to place almost the whole of religion. By this they seem to expect to make an atonement for all their other neglects of God and their duty. Indeed some are very zealous in external acts of piety, they pray and converse much about religion, they are zealous to hear the word preached, do not openly profane the name or sabbaths of the Lord; yet they are not righteous towards men, nor consciencious in the performance of relative duties. They are unfaithful, covetous, unrighteous and worldly minded. Persons of all these characters are particularly reproved by our subject as dealing falsely in God's covenant. They are all to be considered as covenant breakers, as triflers with God and their own souls, who will finally be cut asunder and have their portion with hypocrites. It is then that Christians shall not be ashamed when they have respect unto all God's commandments.*

V. With what holy fear and trembling, with what caution, self-examination and prayerfulness ought persons to covenant with God? As it is a most solemn and interesting transaction, the heart should be most deeply impressed, and filled with great concern to covenant sincerely in the love of God, and in the faith of the gospel; and also with the most fixed resolutions, through the grace of God, to keep covenant with him? With what seriousness and impartiality should they examine themselves, whether they are born of God? Whether their hearts are broken for sin? Whether they are so united to their Redeemer, by faith and love, as that they may expect grace and influence from him, enabling them to perform their covenant vows? Whether they really covenant with God in obedience to his will, for his glory and the good of others? How cautious should they be of deceiving themselves, and of covenanting merely because it is customary where they reside, or to obtain some external privileges for themselves or children, or to obtain a name, honor or some worldly advantage? How should they pray God to search them, to try their heart and their reins, and to lead them in the way everlasting?

Having covenanted with God, with what vigilance, prayerfulness, constancy and zeal, should they keep covenant with him? Having named the name of Christ, how careful should they be not only to depart from all iniquity, but to shine as lights in the world; and to bear much fruit that they may glorify their father who is in heaven? How should they strive to excel in all the duties of private and public life, and to be constantly growing in knowledge and in grace? How should they add to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, that they may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Doing these things they shall never fall; but so an

* Psalm cxix. 6.

entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

An answer to the question, *Is travelling on a journey, on the Sabbath day, a profaning of holy time?*

THE supposition is, that this question is put by those, who believe in the holiness of the sabbath, and who think there is such a thing as profaning it. I know that there are some such, who profess to believe, that for travellers to proceed on their journies upon the sabbath is no breach of it. It is requested that such would candidly attend to the following arguments, which will be brought to prove, that travelling is an actual breach of sabbath.

I. It cannot be denied that travelling on business and to make visits to our friends is either doing our own ways or finding our own pleasure; both of which are expressly forbidden, Isa. lviii. 13. The command, as it was written by the finger of God, requires, Remember the sabbath day to keep it holy, (i. e. devote it to the *immediate* service of God in distinction from attending to the business of this life; for in every other sense, every other day is to be kept holy.) Six days shalt thou labor and do *all thy* work; but the seventh day is the sabbath of the Lord thy God; in *it* thou shalt not do *any* work, i. e. any of *thy* work. But who can say, that journeying is not any of their work? The waggoner, who carries heavy loads to and from market, will not pretend that this is none of his work. And the visitor must acknowledge, that it is either his work, or his pleasure; both of which are forbidden on God's holy day. The truth is, if you are clearing your lands, *that* is your work; if you are gathering in your harvest, *that* is your work, and if you are on a journey, *travelling* is then your work. If therefore when the sabbath comes, you keep along on your journey, you do as really continue doing your own work, as you would do at home, if you were to pay no attention to the arrival of the holy day, but keep on in the same worldly business, in which you had been employed all the week. If journeying be *our own* work, then it is undoubtedly a profanation of the Lord's day.

II. There is something said, Exod. xxxiv. 21. about the extent of the prohibition contained in the fourth commandment, which furnishes an argument against the lawfulness of pursuing a journey on the sabbath. The passage is as follows, "Six days thou shalt work, but on the seventh day thou shalt rest; *in earing time and in harvest* thou shalt rest." Earing time and harvest is the most hurrying season in the year. There is then the greatest temptation to do our work on God's holy day. The Lord of the sabbath foresaw, that we, worldly minded creatures, should be under great temptation, at such a time, to rob him of his consecrated day; he therefore explained his own commandment, to mean that we should rest from our work, even in harvest. That was certainly as much as to say, we should rest in the most hurrying time

in the year, let business drive as much as it would. Will not this express requirement to rest in earing time and in harvest, amount to a command to rest when we are on a journey?

III. An argument may be drawn against pursuing a common journey on the sabbath from what is said in the scripture concerning *a sabbath day's journey.* We are informed, Acts i. 12, that mount Olivet was from Jerusalem a sabbath day's journey. It appears from collating this passage with Luke xxiv. 50, that Bethany was on mount Olivet, and by turning to John xi. 18, you will find its distance from Jerusalem. It was only about fifteen furlongs, which is hardly two miles. A sabbath day's journey then was about two miles. We are not to conclude, that it was right for *travellers* to move on their journey, even this small distance. Let them be ever so selfish they could not wish for the liberty, to take up their carriages and make all the preparation necessary to set forward on their journey, and then be obliged to put up again when they had advanced but fifteen furlongs. We may infer from the short distance, which is in scripture called a sabbath day's journey, that travelling at all, on worldly business, was considered as wholly inadmissible. Why then do we hear any thing said about a sabbath day's *journey?* This appears to be the probable solution of the difficulty. Besides the temple, whither the Jews went up three times a year, there were synagogues, or places of worship, scattered all over the holy land. In these they met every sabbath day. It is likely, that in that well populated country, and where they were all of one religion, that houses of worship were placed so near to each other, that the inhabitants on the extremes would not often have to travel more than about two miles. From that circumstance, this distance might at length come to be called a sabbath day's journey. By hearing of a sabbath day's journey, we learn, that it is lawful to travel to the house of the Lord on his holy day; and by finding that a sabbath day's journey is scarcely two miles, we learn that common journeying is not sabbath work. Twenty, thirty, or forty miles will do well for a Monday's or Tuesday's journey, but not for a sabbath day's journey. Your lawful sabbath day's journey is as far as it is from your house to the meeting-house.

IV. Travelling on the sabbath is a very great disturbance to others. It prevents others from keeping the day holy to the Lord. Tavern-keepers and their families, especially if they live upon a great road, are almost wholly occupied in waiting upon travellers. As they do not know at what hour they will come, they think it will not answer for them to attend public worship. The practice of travelling on the holy sabbath almost annihilates the distinction between this and other days, in houses devoted to the accommodation of travellers, where waiting on them and receiving their money is the constant business of the day. If travelling upon the sabbath tends to annihilate the day in all public houses, it must be a great evil; for the number of such houses, through the land, is not inconsiderable.

Journeying on the sabbath is a

greater disturbance to others, than *laboring in the field*. In labor, you may take a field, which is out of the sight of your neighbors; but you cannot pursue your journey without going along the high-way. If you travel thirty or forty miles, you will perhaps attract the notice of several hundred families, whose attention will be more or less diverted from those meditations, devotions and employments with which we are commanded to fill up holy time. Besides your travelling emboldens others to do so, and this makes a continual passing by of some stranger, and it is difficult to keep children from gazing at strangers. Your travelling also emboldens others to make visits and transact their worldly business, which they think cannot be worse than you are doing. And if you should, as you are travelling along the road, when on a journey of business, or a visiting journey, see some of your fellow men polluting the sabbath, by transacting worldly business, or by making visits, how could you consistently reprove them for the breach of the sabbath, without, at the same time, reproving yourself? Might they not ask—"If *we* are polluting the sabbath, what are *you* doing better? Are we sabbath breakers for going *a mile* to visit a friend, and are you guiltless for going *forty?* Must we be reproved for making a bargain on the sabbath, and you be innocent for driving your loaded waggon thirty miles towards the market? Are you not making bargains all day in your mind—are you not contriving how to dispose of your load?" I do not see how you will answer these close questions, unless it be by making a confession of your more aggravated sin, and resting from your journey immediately. "Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye."

Those, who take the Lord's day for journeying, greatly disturb public worship. Meeting-houses are commonly built on great roads. It is a great interruption to the worship of God's people, to have a constant stream of travellers passing by, some prancing their horses, some rattling in their carriages, and some driving their lowing herds and bleating flocks.

To what has been said concerning the sin of travelling on the sabbath, there will no doubt be objections brought—such as these:

1. "When we are on a journey, we are away from our families, and we want very much to get home."

Does your being away from your families give you any more right to transgress an express command of God, than though you were at home with them? If so, when you are from home, you may take the Lord's name in vain and be guiltless; when you are away from your families, you need not keep the sixth, seventh nor eighth commandments, but may kill, commit adultery and steal. "But we want to be with our families." It is agreeable to see men love their families and to manifest it either by keeping at home, or returning home as soon as their business and duty will permit. But let me ask my brethren, whether their families lie upon their hearts with so much

weight, that business of great consequence would not detain them one day longer? Is not keeping the commands of God of as much consequence, as worldly business? Brethren, if we love our families, let us be exhorted not to travel on the Lord's day, for the sake of being with them one day sooner.—We had better leave them in the care of our heavenly Father, than to displease him for the sake of seeing them the sooner. "Blessed is the man, who feareth the Lord, that delighteth *greatly* in his commandments; *his seed* shall be mighty upon the earth."

2. "Works of necessity and mercy may be done."

It will be granted that to heal a broken bone, you may ride a distance even on the Lord's day, to obtain the aid of the surgeon. To relieve a distressed and starving family, whose distressing circumstances have just come to your knowledge, you may take the first moment, though it be the Lord's time, to carry them some relief. Here mercy is to be preferred before sacrifice. In this sense, works of necessity and mercy may be done on the Lord's day. But it is exceedingly wrong to apply this rule to our common journeying. I appeal to husbandmen,—Is not the harvest more pressing than journeying? Yet God himself has said, "In earing time and in harvest thou shalt rest." Is travelling in its very nature, a work of necessity? then let a man only make this his constant employment, and the fourth commandment becomes wholly inapplicable to him. Is this then the true meaning of the command; "Remember the sabbath day to keep it holy," except you are on a journey?

3. "But we do keep the sabbath day holy, though we pursue our journey; for we can have as good thoughts on the road, as we could if we lay by."

To this we answer; That having good thoughts does not, of itself, amount to a sanctification of the sabbath. A man may think of God and nothing else all the day, and yet not keep the day holy. There is an external as well as an internal sanctification of the sabbath. If the external be wanting, we do not keep the sabbath holy.—When man was in a state of innocency, his thoughts were all good and holy; yet, even then, he was obliged to sanctify the seventh day in distinction from the other days of the week.*—Sanctifying the sabbath must mean then something more than having pious thoughts. The children of God are sometimes favored with remarkable nearness to God on week days, while they are pursuing their secular business, while they are laboring in their shops, or in their fields, or while their hands take hold on the distaff; but still this is not keeping sabbath day. And we should all think they did very wrong, to plead the lawfulness of pursuing these occupations on the sabbath, by saying, that they could have as good thoughts while at work in their houses, shops and fields, as if they were worshipping in the house of the Lord. Let us, my brethren, be ashamed to make such a weak ~~be~~objection as this. If we hold it up to the light, we shall see it to be frivolous. Our having pious me-

* Genesis ii. 2, 3.

ditations on the road, no more makes a sanctification of the sabbath, than it would, if we were to have the same meditations while laboring in our fields. Here I would remark, that tho' the husbandman has precious thoughts in his field on a week day; yet he would have no reason to expect to be thus favored of God, if he were to go into his field on the Lord's holy day.—So the traveller, who is favored with the most delightful communion with his heavenly Father, on Saturday, would have no reason to expect the continuance of this inestimable favor the next day, if he were to pursue his journey. We have no right to seek nor reason to expect communion with God, out of the ways of his appointment. If we would enjoy his favor, we must, like Enoch and Noah, walk *with* God.

4. "We sometimes fall in among a very wicked people on the sabbath, where they pay no attention to the day, except it be to behave worse than on any other days; in such a case, we think we had better go on our journey, than to stay in such company."

The very reason stated in the objection for proceeding on your journey, is a powerful reason against it. The command of the Saviour is, "Let your light shine before men, that they seeing your good works may glorify your Father, who is in heaven." Now let me ask, Where in the world do people need the light of your holy example more than in such a dark place as the objection supposes? And in what do they need your example more, than in the sanctification of the sabbath? If your hearts are full of love to God and to the souls of men, can you let so fair an opportunity of doing good, pass unimproved? The Lord has in his providence cast your lot for one sabbath among those, who greatly pollute this holy day. You must stay and reprove them. Good example is the most striking kind of reproof. If they see you lying by from your journey, all the sabbath, for no other reason, only because it is the *Lord's* time and not *yours*, it cannot fail to arrest their attention, even though you should not speak one word on the duty of observing the day. This would command more attention and be likely to do more good, thall all you could possibly *say*, on the duty of observing the commandment, provided you did not observe it yourself. Words cost but little, but there is some expense of time and money in lying by at an inn one whole day. I know one man, who had his attention much called up to the duty of sanctifying the sabbath, by the circumstance of having a traveller put up at his tavern, during this holy day. If such examples prove effectual only one time in a thousand, it is worth our while to set them before our fellow sinners continually.

The objectors suppose that the sabbath cannot be enjoyed among these ungodly people so well as on the road: but let me ask such, whether they have made a trial, to see how well they can enjoy this consecrated day in a public house? Perhaps you could obtain a chamber, where you might spend the day in secret duties, if there be no public worship in the place.* If

* If those who make the above

the weather be mild, you might in almost any part of the country, find, in some neighboring woods, or orchard, a place to pray, read and meditate; and this would be a suitable way to fill up this day of heaven. If you have not tried this method of spending the sabbath when on a journey, you ought not to say, that the wickedness of the place makes it necessary that you should proceed on your journey. But supposing you can have no retirement at all (which is hardly a supposable case) I think you have reason to expect a good sabbath, if you conscientiously refrain from proceeding on your journey, which is now your work. "If thou turn away thy foot from" encroaching upon "the sabbath, from, doing thy pleasure on my holy day" saith Jehovah—"then thou shalt delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth,"*—i. e. I will make thee prosper in spirituals and in temporals—thou shalt have much delight in communion with thy God, and he will bless thy substance. This will prepare us to answer another objection.

5. "It is very expensive to lie by a whole day, when we are on a journey, and are all the while living upon our money."

To this objection we answer, first, That profaning the Lord's day is a poor way to make money or save expense. "Will a man rob God" to save expense? Is not this the way to bring down his curse on your blessings? Do not you, who believe the weekly sabbath to be a divine institution, also believe, that a nation which carefully observe the institution have reason to expect even greater temporal prosperity, than a nation which altogether disregard it, though this disregard gives them one more day in the week for labor? Why then have we any reason to expect to increase our wealth, by taking the *Lord's* time for *our* journey? It is infinitely easy for God so to order his providences, that what we appear to gain, by robbing him of the time, which he has reserved to himself, we should lose, in some other way, even before we have accomplished our journey.

To the objection now under consideration, I would answer in the second place; Though it be expensive to lie by when we are out from home, still this is no reason why we should not do it: For it is also expensive to rest from labor when we are at home. A large family will consume several dollars worth of provisions on the sabbath, and they are earning nothing. Now why may it not be plead in favor of their being at work in the field, or in the loom, that it is very expensive for so many to be eating and drinking, while they are earning nothing. The same argument, which you use

objection against lying by on the sabbath, do not cease to proceed on their journey, as soon as they come among a people, who attend public worship; or if they do not stop their travelling at the first house, public or private, where the sabbath appears to be reverenced, (provided they can have entertainment:) then it is manifest, that the reason which they offer for travelling is not the one which really influences them; but is invented, either to still an accusing conscience, or to stop the mouth of the brother, who is so kind and faithful as to reprove them for disobedience to God's holy commands.

* Isaiah lviii. 13, 14.

to push you on your journey, you may use to drive your sons into the field, and your daughters to their several domestic employments. It would be trifling to endeavor to make a distinction, by saying, "but at a tavern I have to pay out money for my sabbath's provision, while I have provision, laid up for my family at home." What they eat and drink at home, either cost you money, or would have fetched you money; therefore you may just as well say, I cannot afford to have my family lie by upon the sabbath; for they are upon expense. This objection against the expense of lying by on the sabbath, appears to be founded almost wholly in covetousness, or that love of the world, which is inconsistent with the love of the Father: and yet this is probably the greatest and most influential of all the objections. The losing of one day's advance in our journey, together with the bill of expense incurred in the mean time, no doubt, does more towards making people travel on the sabbath, than all other reasons put together. But can they, who seek *first* the kingdom of God—can they who henceforth live not unto themselves, but unto him, who died for them—can they, whose treasure is in heaven—can they, who call the sabbath a delight, the queen of days and the day of heaven—can they offer such selfish reasons for trampling the holy sabbath into the dust? "Let us awake to righteousness, and sin not."

I know not how to dismiss this subject without making a few reflections.

1. It is no proof, that our fathers were superstitious, because they did not travel on their journies upon the holy sabbath.—They thought it to be equally a violation of the commandment, with laboring in the field, and they acted accordingly; and I do not see why they did not think and act right on the subject. Not only the laws of New-England, but the laws of most of the other states were formed on the supposition, that travelling was a real breach of the sabbath. It seems from this, that heretofore the whole country have been of the same sentiment, which is now advanced in this essay.

2. The great increase of the practice of journeying on the Lords's day, is a proof of the degeneracy of the times. If our fathers were right in resting from their journies on this day, we are wrong in pursuing ours. The time was, at least in New-England, when a sabbath traveller was a rare sight. Then, if a man was seen riding by, it was concluded, either that he was called abroad by some distressing providence, or that he was a man, who had not the fear of God before his eyes. But now, (O New-England how art thou fallen!) but now, travelling on the sabbath has become a common practice. At the present day, there are many, who do not love God well enough to be at the expense of resting from their journey on his holy day.

3. Have not we reason to fear the righteous and tremendous judgments of God for this profanation of his day? Let us tremble, while we read the denunciations of divine wrath against those, who go to market, and who travel to transact their worldly business on the Lord's

sabbath; "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden even entering at the gates of Jerusalem on the sabbath day: then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. xvii. 27.

4. The friends of Christ have now a fair opportunity to show, that they have a more obedient spirit than his enemies. While they go on their way, let the Christian manifest that he feels still bound to obey the laws of Him, who hath said, "But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do *any* work." People in general stop working in their shops and on their farms upon the sabbath; but many do not stop their travelling; Christians therefore do not show so clearly, that they have a more excellent spirit than the unconverted, by refraining from the work of the field, as by refraining from the pursuit of their journies.

5. Does not the matter before us call for the aid of church discipline? Is it not time for churches to awake and put the laws of *Christ* in force? If we suffer our brethren to pursue their journies on God's holy day, we suffer sin upon them. We suffer them to dishonor God to confirm sinners in their abuse of holy time, and to harden their own hearts. The increasing prevalence of this sin calls loudly to churches of Christ to exert every nerve and use every mean to suppress it. Let the churches of Christ know the time, that now it is high time to awake out of sleep. The night is far spent. The morning of the Millennium cometh. The King of Zion, however, has much to do to prepare his church for that peaceful period. And it becomes us to be workers together with him. Many corruptions must be purged out, many sins must be deeply bewailed before him, and many neglected duties must be revived and performed. Among other reformations, churches must be more strict in sanctifying the Lord's day, and more careful to discountenance every breach of it. I am persuaded, for my part, that travelling on the sabbath will all be laid aside in the Millennium. If it will be laid aside then, through the prevalence of a spirit of holiness, no doubt, it ought to be laid aside now. Let each one resolve, whether professors or not, to endeavor in this matter to reform himself; then the reformation of the whole would be easily and speedily effected. I have but one word to add, and that is a request, that my readers would not condemn what has been advanced on this subject, without attentively looking into the word of God, and looking to him by prayer for wisdom and direction. If any fall in with the sentiments advanced (as I trust many will) I request that they would pray earnestly to God to make others see their duty in this respect, that wherein they have done amiss, they may do so no more.

On Self-examination.

BELIEVERS usually spend many of their thoughts in examining their own hearts and lives. It is however no certain evidence, that a man is a true believer, because he examines himself; for every serious man,

who believes in a state of future and eternal retributions, has powerful motives to attend to his own situation; he will therefore examine himself. There may be those also, who have without just reasons, imbibed a hope, that they are interested in the promises, and being sensible that they may have mistaken their case, are prompted to search and try themselves. And both believers and unbelievers may receive much benefit from this exercise. The self-deceived may be, and sometimes are by this means, convinced of their sinful and miserable condition; and this is sometimes used by the Holy Spirit, as the instrument of turning them to God: and believers are in this way comforted, reformed, encouraged in their duty, and excited, to admire, praise and give thanks to God for his distinguishing mercy to them. But self-examination will be of little or no service, it may even confirm one in a false idea of himself, unless it is conducted in a proper manner, and upon right principles. Believers may be led to conclude, that they are not real believers, and unbelievers may determine, that they have an interest in Christ, and be led to it by a wrong method of examining themselves concerning this matter. The reader must now feel the importance of attending to a short essay on self-examination.

I. There are a number of difficulties in the way of a profitable trial of ourselves, which deserve our serious attention. One of these is the strong prejudice, which people usually have in favor of themselves, and of their own hearts and conduct. We are naturally fond of thinking well of ourselves, and of very much excusing and mitigating the evil of those things which we cannot justify. We are accustomed and disposed to view our actions in a too favorable light, and especially to think well of our hearts and intentions, and to say to ourselves, that we meant little or no harm, and that there were some special circumstances, which influenced to that, which otherwise we should not have done.

It should also be considered, that in proving our own hearts and conduct, we ourselves are called to sit as judges in our own case, for we are the party to be tried. And it is probable that if malefactors were to sit as the judges in their own trials, few of them would be led to execution. It is difficult to be impartial and candid in such circumstances. This is to be carefully noticed, to caution us against a dangerous mistake.

We are not only the judges in this matter, but we are the witnesses too; or at least we are to summon and bring forward the witnesses, which are to testify for or against us. Here again is a field for all our partiality for ourselves to exercise itself, which requires great care; for a partial or false decision, may be attended with the most fatal consequences. This is a serious difficulty even to a pious man, and often influences him to misjudge concerning himself: how much more are those in danger of deluding themselves, who are wholly under the power of a selfish spirit?

II. That a man may examine himself to any good effect, it is necessary, that he should fix upon some standard, by which to try himself, and compare his

heart, life and conversation. Indeed, there can be no judging ourselves, but by some standard in view, which is accounted perfect, and to which we may bring ourselves for trial.

But if our ideas of this standard be loose and obscure, and we undertake to try ourselves by these vague and indeterminate ideas of truth and duty, our examination must be very uncertain and unsatisfactory, and may be ruinous. We might as well perhaps have neglected to examine ourselves at all, and shall remain uncertain concerning our true condition. Such an ill conducted examination may very much discourage and depress a real believer, or it may inspire an unbeliever with a presumptuous hope, to his destruction.

It is of importance, therefore, that people, when about to examine themselves, first of all fix upon the rule of trial, and obtain clear and definite ideas of it; so that they may determine with precision whether they correspond with it. And though this may cost much labor, and close application, yet it may abundantly recompense their faithfulness.

Besides, it is of the utmost consequence that we fix upon the true standard, by which we are to be judged at the last day; otherwise the result will certainly be false, and the consequences may be fatal. If a quantity of any thing be weighed in a false balance, and be estimated by it, the result will be wrong; in the same manner, and from a like cause, a trial of ourselves by a false rule will give a false result. Here there is much danger, because every man will form his own ideas of the rule of trial, and our partiality and ignorance are both calculated to influence us, to consider it in the light most favorable to our own characters and hopes of happiness.

If one man esteems merely external exactness in dealing with his neighbor, the only standard of his character,—another, kindness to the sick and the poor,—another, an external pharisaical attendance on ordinances,—another, a mere doctrinal knowledge of a system of religious truth, and another, universal holiness of heart and life, it is plain, that all of them examining themselves by their respective ideas of the rule, may be approved as true Christians in their own eyes: but only those, who examine by the standard, by which they will be finally judged, will receive any benefit from the trial; the others will be deluded. This standard must respect truth, as well as practical duties, for God as much requires the belief of his testimony, as obedience to his precepts; and it is no less criminal, virtually to give him the lie, by rejecting revealed truth, than to disobey his commands.

III. The examination should always be conducted with the most cool deliberation, and the most careful comparison of ourselves with the rule. If, instead of a careful and deliberate comparison of our faith and practice, with the standard of truth, we are hasty and superficial, and content ourselves with some faint resemblance of conformity to it, our negligence concerning our own exercises, will expose us to self-deception, however accurate our ideas may be of the standard itself. It is probable that many mistake here. The wicked are not disposed to bring

themselves to the light; they hate the light, and will not come to the light, lest their deeds should be reproved. They are disposed to justify themselves on any distant resemblance to the rule; and may mistake zeal for love, party warmth for godliness, the effects of conscience for those of holiness, natural compassion for pure benevolence, and a fair appearance for real innocence. Men must search out the workings of their own hearts, and consider the principles and secret springs, by which they are influenced. The Pharisee and the Publican both prayed, and both in the temple, whic hwas the appointed place; but they were influenced by very different motives; and therefore, one returned to his house rather justified than the other.

IV. The examination in question should respect our general line of conduct. We are to enquire what we usually do, and how we usually think and feel, and by what principles we are permanently actuated; for this will best determine what we are; and we are less liable to mistake concerning our general conduct, than about our feelings, exercises and principles of action, in some insulated and particular parts of our lives, or frames of mind on uncommon occasions. If we make such particular frames the principal subject of our examinations, there will be a two-fold danger. One is the danger of singling out some of our most specious frames, or instances of practice, which have the nearest apparent resemblance to the standard; for we are prone to partiality in favor of ourselves. The other is the danger of mistaking the true motives, which influenced us on such occasions. A sordid miser, if on two or three occasions he should chance to do something, which might have the air of generosity, by continually examining himself, by these instances of his dealings, might think himself a generous man, and mistake his wish at such times to *appear liberal*, for a really liberal spirit. So there are many people, who have some serious contemplations on religious subjects, with an apparent resemblance to devotional exercises; they may think these true devotion; and by continually confining their examinations principally to these, may believe themselves pious; though the general tenor of their lives is a scene of worldly-mindedness and unbelief. Their seriousness, at times, may be no more than the ordinary effects of natural conscience. Believers too, whose general conduct is greatly influenced by the Spirit of Christ, may at times, like Peter, do some notorious wickedness, or become comparatively stupid and regardless of their duty, and be unable on such occasions to perceive any holiness in their hearts, and if they examine themselves chiefly by such detached parts of their lives, they may conclude, that they are altogether destitute of godliness. This will dishearten and render them incapable of praising God for giving them a new heart, which is the greatest blessing they ever received from him. It is therefore manifest, that in our examinations we are to regard our general state of mind and practice.

V. In seasons of self-examination, it is necessary that our minds be solemnized, by a sense of the presence of an holy and

all-seeing God. We should consider ourselves as immediately before him: for many things, which appear well, when we have not the presence and purity of God in view, will not bear our own inspection, when we think of bringing them into his sight. Nothing so effectually does this as prayer, and especially, as imploring God himself to search us. By such prayers we also call in the aid of the Holy Spirit, to give us a true discernment of ourselves, and of the standard by which we are to be tried. Therefore David prayed to God to search him, and try him—to search his heart and his reins, and see if there was any wicked way in him. This had a direct tendency in itself, to render him more faithful and impartial in his review. And in answer to his prayer, he had also encouragements to expect the influences of the Holy Spirit, to enlighten his mind, respecting the rule, and his own life, and assist him to compare them together to advantage. Prayer then, and a solemn sense of the presence of God, and that our decision must be re-judged by infinite rectitude, are of the utmost importance to self-examination.

VI. There are two objects to be sought after in trying ourselves. The first is, that we may know, whether we are true believers in Jesus Christ, and so are entitled to the promises; or whether we are in a state of impenitence and condemnation.

This is a question of infinite importance to us, as the answer to it will at the general judgment determine our everlasting destiny. A wrong determination of this question, so as to conclude that we are believers, when we are not, is extremely dangerous. For when a selfish man thinks he has secured eternal life, he will naturally compose himself, to rest in his present condition. He will not be alarmed by the awful threatenings of God, because he concludes, that they do not respect him. Nor does he wish for more religion than is necessary to secure him a place in heaven. Thus the Scribes and Pharisees depended on their false hopes, and by their fancied security hardened themselves against convictions; while publicans and sinners, who had not thus deluded themselves, entered into the kingdom of God. This examination should therefore be conducted with great care. And if any one finds, that he can be satisfied with a measure of holiness, which might merely acquit him at the judgment, he may consider this as an evidence, that he has no delight in holiness, and no wish to serve God, except for the sake of a reward.

The other object to be sought and obtained by self-examination is different. A man may be well satisfied that he is a true believer, but not contented with that only, he may desire to know how far forth he is sanctified, what progress he has made in holiness, in what he is deficient, and in what respects and by what means, he may reform his heart and life, what sins to repent of and guard against, and what particular graces require special cultivation. This is a very important end of the Christian's examination, and very useful. We are commanded to watch, and this watchfulness is derived, in a great measure, from searching ourselves. Without it, a be-

liever would be very much exposed to have some sin, which easily besets, and insensibly grow upon him; some grace or duty would be imperceptibly neglected; religion might in some of its branches greatly decay, and he would grow lax in some duties. But when a Christian calls himself to a frequent and strict account, concerning his whole course of faith and duty, he will discover his deficiencies, and see what to repent of, and what is to be done, that he may be delivered from sin, grow in grace, and be to the glory of God. A true Christian desires to press forward for perfection, and may derive great advantage from proving himself in this way, and be more useful to the church of God. This appears to have been the object of David, when he prayed to God to search and try him, and discover to him every wicked thing, which should be found in him. There is reason to fear, that many real Christians fear much, by not bringing themselves to a more frequent and strict account. Believers, however, are willing to come to the light. When people examine themselves frequently for these purposes, and are faithful to make all the amendments, which their examinations show to be necessary, it may be expected, that they will be growing Christians.

VII. After all that has been written concerning self-examination, it will be expected, that the standard, by which we are to try ourselves, will be pointed out. The holy Bible is the only rule of trial. This is a perfect standard of holiness, and gives a just representation of sin, and so enables the Christian to know in what state of sanctification he is. By comparing himself with the scriptures, he may detect all his wickedness of heart and life, trace out his real character, see wherein he is conformed to duty, provided he faithfully examines himself in the way just pointed out. And by comparing his present with some past examination, he may ascertain what proficiency he has made, and wherein to repent and amend. "The word of God is quick and powerful."

The holy scriptures have also given us the real character of true believers, as they are in this imperfect state, and have taught us what things are essentially necessary, to constitute a true believer. They are the standard by which we are to prove ourselves, and know whether we are believers or unbelievers. The history of many of the saints is given, and their characters delineated in the scriptures; and so they teach us by example. And Christ has expressly informed us, what the essential things are, that we may know them by his description. He has explained to us repentance, faith, obedience, submission and holy love: he has also taught us the great doctrines to be believed, and has left nothing unnoticed, which could be of any benefit to us, as a rule of self-examination, or to instruct us how we may profit by it. The word of God is admirably full and explicit on this subject.

That we may be able in the best manner to prove our doctrines, hearts and lives by the rule God has given us in his word, we must diligently acquaint ourselves with the Bible, carefully observe and treasure

up the doctrines it contains, the duties it enjoins, the marks which distinguish the real Christian, and which evidence proficiency in the divine life. These are given in plain and decisive language; and it must not be our business to warp them to our wishes, or to our pre-conceived opinions, but to take them as they stand in the word of God, in its most natural import.

We, in this favored land, have had opportunity from our childhood, to acquaint ourselves with these things. The rule of truth and duty, and the standard of real Christianity, have always been before us. It must therefore arise from very criminal negligence, or prejudice against the things contained in the holy scriptures, if we are not under advantages, to go into an immediate and profitable examination, and thoroughly investigate our real state and characters, at least so far as to teach us our present duty. In doing this, let us take heed to the standard of truth and duty, examine ourselves with cool deliberation, and carefully compare ourselves with the unerring rule, beware of the difficulties and dangers to which we are exposed by prepossessions, prejudice and a desire to have a good opinion of ourselves. We must not trust to an examination by some detached parts of our lives, but ground it on our general state and conduct. If we sincerely desire to know ourselves, we shall implore divine aid, and consider ourselves under the all-seeing eye of infinite purity. We shall be solicitous to assure ourselves, whether we are real believers, and if we find satisfying evidence of this, shall still examine ourselves, that we may profit by it. We shall carefully acquaint ourselves with the holy Bible, and make it our constant companion; our examinations will be frequent, and we shall make them a serious and fixed business. If it should appear, that we are not interested in the promises, let us consider the importance of believing in Christ, and entering into his service without delay; let us immediately become his disciples.

And may the foregoing observations be attended with a divine blessing, and be made the means of detecting the deceived, converting sinners, comforting, establishing and quickening Christians, and exciting them to praise distinguishing grace, and make greater proficiency in the divine life!

Finally: Let us bear it in mind, and if our own hearts condemn us, God is greater than we, and knoweth all things. "Examine yourselves whether ye be in the faith; prove your own selves." QUESTUS.

Reflections on the sin of Achan.

GOD had commanded to utterly destroy Jericho for the sin of its inhabitants, and let nothing remain, which the fire would consume; but all the gold and silver was to be devoted to God, for sacred purposes.—One of the executioners of divine vengeance, from the covetous and selfish feelings of his heart, was under strong temptation to violate the divine command.—When he saw a beautiful garment, wrought with great skill and labor, that was about to be lost in the general destruction, and shining treasures of gold and silver in his power; in so

favorable a moment, and blinded by impetuous desire of gain, he might reason thus with himself: The divine prohibition is, without doubt, designed to keep the people of Israel from falling into the idolatry of these nations, and if that general design is answered, God will not be strict to mark some trifling deviation in a single individual. One would think his goodness and benevolence would dictate the saving every useful and beautiful thing that would not lead us into errors in religion. To prohibit this would seem marked with a severity unusual in the dispensations of heaven. How much thought, genius and time must have been spent upon this beautiful garment. This gold and silver I know are ordered to be put in the treasury of the Lord; but how can silver or gold affect him who made all things? It is not probable it can all be wanted immediately for sacred purposes; it might place me in a gainful situation; so that I might soon be able to place it in the treasury of the Lord with good interest, which might be much better than putting it there now. Could I take these things secretly, I see no way in which I can hurt any one, for the real owners are now no more; to me they would be of much service, and I trust no evil will arise from it. I will take them and risk the consequence.

Soon after this the people of Israel, in a very surprising and unexpected manner, flee and fall before their enemies. Their very souls fainted at the event; and Joshua their leader prostrated himself in humble prayer before God, to know the reason of his displeasure, and to implore his forgiveness. God informed him that sin was the cause, and that the offender must be searched out and punished. While they make the search, the divine finger points out the guilty, and Achan is taken.

By this time his heart must tremble, for his sin has found him out, and he sees it become a very serious matter indeed.—Joshua, in a very paternal manner, calls upon him to confess his sin and give glory to God. Achan seems very readily to comply; probably in some hope his confession might procure his pardon, especially since God had proclaimed his name, "The Lord, the Lord God gracious and merciful, slow to anger and abundant in goodness and truth." But he finds it not so easy dispensing with the breach of a divine command: for by God's direction he is ordered to be stoned to death, with all his family, and his cattle, and his substance to be wholly destroyed.

But why this severity on his family—what have they done? His wife and children were not in the war, and took not the things forbidden. But is it not more than probable they were knowing to what he had done, were pleased with it, and thus made the sin their own?

The destruction of all his substance with him, is doubtless designed to show the greatness and holiness of God; what a dreadful evil he views sin; how true he is to his word; and the strange and certain punishment that awaits all the impenitent breakers of his commands.

Much instruction is communicated to us by this portion of scripture history.

1. We see here the true

church, immediately directed by God, under a typical dispensation, designed not only to instruct them ; but to be a light to the church in all succeeding ages. We see them encountering their enemies, by divine direction, under Joshua their leader, and entering the promised land of Canaan, a type of that heavenly rest that remains for the people of God, after they have vanquished their spiritual enemies through Jesus the captain of their salvation. We see the church, while obedient, protected and defended by an irresistible arm ; so that they had little more to do, in conquering their enemies, than to stand and see the salvation of God. But soon their enemies prevail, while they flee and fall before them, and seem ignorant of the cause ; but by the prayer and intercession of Joshua, who is a type of Jesus, they are informed, that the reason why they could not stand before their enemies was, their having transgressed the command of God. That they must search out and punish the offender, before God would again be with them. Then follows the scene of discipline, in the affair of Achan, which we have been contemplating.

This wears the marks of strict justice raising its glittering sword against the transgressor, and brings in view the greatness and holiness of God, the nature of sin, and how dreadful, strange and certain will be the punishment of all the impenitent breakers of his commands, both as it respects his church, and individual persons.

The church cannot make progress towards the heavenly Canaan, and overcome her spiritual enemies, while she tolerates an Achan in the midst of her, and allows the breach of any of the commands of God ; for her prayers will not be heard, and her enemies will prevail. But when she purifies herself, God will be with her, and make her terrible as an army with banners.

2. As individuals we are taught how selfishness blinds the human mind. Like Achan, we do not take warning by the judgments of God on other sinners. The prejudice in favor of self is so strong, that we think our own sins small, compared with others. We feel many excuses for ourselves, arising from various concurring circumstances, which seem peculiar to us. And tho' on the whole, we may allow we commit some sin, yet under all circumstances, and considering the weakness of human nature, we think it is very small, and what the Divine Being, in the greatness of his mercy, will scarcely mark against us.

3. Blinded by our own false views of self-importance, we have very low ideas of the greatness and holiness of God. We think the great Jehovah, who fills heaven and earth, compared with whom, all nations weigh no more than the small dust that lights upon the balance, and even less, for they are as nothing and less than nothing and vanity, is a being like unto ourselves ; and dream that unchangeable perfection may change ; that he, who is so infinitely pure that the heavens are not clean in his sight, will view those sins we call small, in the same light we do. Thus, like Achan, we transgress and flatter ourselves, that we shall have peace, though we add drunkenness to thirst, and

fill our coffers with dishonest and sacrilegious gain.

4. From the wrong estimate we have of ourselves and of God, arise misconceptions of his commands and threatenings. Had the mists of selfishness been dispelled from the mind of Achan, had just views of God, the infinite and unchangeable perfection of his law and government entered his soul, he would have shuddered at disobedience more than death. But the false promise which the devil made to our first parents in the garden, every self-deceiver makes to himself. That though he break the commands of God he shall not surely die, especially as he has so many excuses for his transgression.

But will God Almighty trifle with his creatures? Will he act in a manner derogatory to the greatness and perfection of his being? Will he degrade himself so low as to give commands, and suffer them to be broken with impunity, to threaten and not fulfil his word? Did not Achan find to his sorrow, that there was no trifling with the commands of God; that all excuses were but refuges of lies; that the all-piercing eye of God, would search out the most secret and hidden acts of disobedience, and that there was no escape for the transgressor; that God would and did deal with him in terrible things in righteousness. Vain would have been his plea, judging in his own case, that his punishment was greater than his crime deserved. The judge of all the earth does right, he alone can rightly determine how terrible a punishment is just for breaking his commands. He bids us be still and know that he is God.

We have in this instance of Achan, and in many others an earnest of what God will do.—That he will by no means clear the guilty. That out of Christ he is a consuming fire, and will deal in terrible things in righteousness with the impenitent transgressor; will whet his glittering sword and his hand take hold on vengeance.

Let the person, who spends the sabbath for worldly purposes and pleasure, and profanes the holy name of God, pause—Will not a moment's consideration convince you, that your sin is like Achan's, only more heinous as you have more light? Has not God set apart the sabbath as time sacred to his honor and worship, and commanded thus to keep it holy? When you spend it for worldly profit or pleasure, do you not sacrilegiously take from him those hours, he has appropriated to himself?

When you profane his name, do you not break his commands and take from him that honor and reverence, which belong to him? Do you not see in the sacrilegious Achan, a specimen of that justice and wrath, that will overtake all, who impenitently sin like him; for there is no respect of persons with God.

Look, formal and hypocritical professor, at the ancient dispensation, when future life and immortality were less brought to light, and the justice and severity of God more exhibited on the transgressor in this world, and learn that God is great, his law perfect; and that there is no escape from wrath, but by sincere repentance and faith in the Lord Jesus Christ.

Look at the ancient church and see the terrible judgments

that have fallen on the house of God, for their hypocrisy, sin and unbelief, and tremble, lest the same omnipotent arm should be lifted against you in still heavier wrath; for you have much more given to you, and of course much more will be required of you.

As future retribution and a judgment to come are now clearly brought to light in the gospel, you may not feel the divine displeasure so heavy in this world; but it is only a comparative and uncertain moment, towards which every breath hastens you, when the Mediator will stand between you and strict justice no longer; when it will be vain to plead you have "Eaten and drunken in his presence, and he has taught in your streets."

Thoughtless, gay, careless sinner, stop—pause for a moment. Are you not a creature of God? Has he not preserved your life, and loaded you with many comforts, and given you many privileges and opportunities to be acquainted with your duty? What returns have you made to this God? Have you ever thought how great and how holy he is? Have you ever sincerely thanked him for his favors, or prayed to him for his mercy? As he is your maker, you are his property, he has a right to you and your services; and he has given you commands, which in their nature will make you happy in obeying them; and has affixed penalties to breaking them, enough to make the stoutest heart, that is not adamant itself, tremble.—Have you kept these commands, or do you daily break them in thought, word and deed? If you have, how do you expect to escape the penalty, or do you believe the suggestion of Satan to our first parents, "That you shall not surely die?" Believe him not, he was a liar from the beginning.

Perhaps, by this time, you will say the subject is a gloomy one, and tends to destroy your present happiness, and all your future schemes to increase it: and though religion may be necessary when death comes, yet you wish to defer it to old age, or to some period when it will not obstruct present enjoyment.

My friend, stop—think again before you decide on a subject so great—a subject that involves all your future happiness or misery through more years than there are sands on this globe, or drops of water in the ocean. But what certainty have you that you shall live to old age? Do you not see death strike without any order as to age or circumstances? But few of the human race arrive at old age; and much fewer still, at that age of pain and infirmity, are disposed to attend to religion; habits, if sinful, are then fixed and hard to change. Do you not see many at your period in life called into the world of spirits, where their state and their character are fixed for eternity? Some are taken by accidents without any warning, some by accute, and some by lingering disease, taken from friends, from all present enjoyments and future schemes of happiness, till the heavens are no more.

Could they now speak to you, their words would be truth.—They have passed through life, they can look back upon the whole sum of its enjoyments, on all its disappointing, golden dreams. They now know the worth of time, as it stands con-

nected with eternal happiness or misery.

If they have entered the paradise of God, and drink of those rivers of life that flow from the throne ; they would tell you the joys of earth are vanity, the pleasures of sin delusive, ending in misery and death. That all good, beauty and glory are in God. That his service is all pure delight, peace and joy. That without a holy temper, none, even in heaven itself, could be happy : therefore marvel not that it is said, " Ye must be born again."

Having just views of the regions of eternal despair, where there is weeping, wailing and gnashing of teeth, judge for yourselves what they would say, when they saw you with multitudes, equally thoughtless, walking the broad road that leads to that world of misery. But in vain do we listen at the grave, or seek impressive truth from the world of spirits ; for " if we hear not Moses and the prophets neither should we be persuaded though one rose from the dead."

ZETA.

MESSRS. EDITORS,

THE subject of the following memoir was an acquaintance of the writer from her childhood. The particulars of her character, religious exercises, and Christian walk, previous to her removal from her native town, are from his own personal knowledge, and the information of others to be depended on. The affecting scene of her death is given from minutes made by her friends and neighbors, at the time, or soon after, while the particulars were fresh in their minds. The account is penned and transmitted for publication, if you should approve, with a hope that it may be useful to your readers, and be received as a new testimony, in the providence of God, to the reality and importance of experimental religion, and to the riches of the divine mercy and faithfulness.

Yours, &c. J. W.

Memoir of Mrs. Lucy Jerome, late consort of the Rev. Amasa Jerome, of New-Hartford, Connecticut.

MRS. Jerome was a daughter of his Hon. John Treadwell, Esquire, Lieutenant Governor of Connecticut. She was born in Farmington, May 18th, 1781, and was married to Mr. Jerome August 11th, 1803. On the 22d day of September, 1804, she was delivered of twin infants, a son and a daughter—the latter of which deceased very soon after the birth. On Wednesday, the fifth day from her delivery, and after a scene of uncommon distress of body, except in the last fifteen hours, she closed her eyes in death, aged 23 years and 4 months.

Mrs. Jerome was possessed of good natural powers, which were cultivated and improved by a suitable education. In her natural disposition she was mild, amiable, obliging, modest and unassuming. Her conduct in the several relations she sustained, was worthy of imitation, and secured the attachment of her friends and the esteem of all her acquaintance. She was a dutiful, diligent, and desirable child —an affectionate sister—a kind and benevolent neighbor, and a

prudent and faithful wife. The heart of her husband might safely trust in her. She was disposed to be to him an helpmeet indeed. And she was well qualified for the important sphere in which she had begun to move. But the brightest part of her character—that which gave a lustre to the whole, and which it is fit should be particularly noticed with gratitude to Him who is the giver of every good and perfect gift, was her piety—her attachment to the Redeemer's kingdom. To exhibit this as it appeared in her life, and more especially in the scene of her death, was the principal design of this paper.

Between five and six years previous to her death, at a time very memorable in her native place, and in many towns in Connecticut and other parts, for the outpouring of the Spirit of God, she was deeply impressed with a sense of her lost and guilty state,—was hopefully converted and brought into the family of Christ, and made a public profession of his name. And now, from a state of natural sobriety, and decency of conduct, the effect of education, and which was her character while unacquainted with the Saviour, she became a warm and active friend to the cause of God—was ready to converse upon religion; and tho' surrounded with all the peculiar temptations of youth, by a watchful and exemplary conduct, honored the good profession which she had made. An aged member in the church, speaking of her and several other young converts, two or three years after they had united with the church, observed to the writer, that it was wonderful; and what ought to be noticed with thankfulness, that they were so exemplary—and that instead of giving us occasion for anxiety, and to be frequently cautioning them against the allurements of youth, they were even helpful to us in respect to others. After her seriousness she appeared to have no more any taste for those companies, and circles, where the name and cause of a Saviour could on no occasion be introduced, without its being considered a breach of politeness, or a fit subject for ridicule. But her delight appeared to be in meetings for prayer and religious instruction, from which she was rarely absent; and in the circle of those youthful friends, where the mention of religion was not disgusting, and where social happiness was not lessened, but encreased, by conversation upon divine truth, and by news of the prosperity of the Redeemer's kingdom. She appeared evidently to adopt and practise upon the sentiment of the Psalmist, expressed Psalm xvi. 3, "The saints that are in the earth, the excellent, in whom is all my delight."

From the time of her hopeful conversion, her mind was exercised with a tender concern for the youth of her acquaintance, and particularly those with whom she had been intimate. To one of these she expressed her anxiety in writing, as follows:

"Dear Julia,

"My thoughts have been on you this morning. I feel very anxious respecting your situation. I wish to know what you think of religion? For some time you felt engaged to attend to it. I fear your impressions are worn off, and that they will not return. I have thought a great deal about

you of late, and felt anxious to write though you did not desire it of me. But I could forbear no longer at such a time as the present. Julia, we have been together in the ways of sin—why can not we go together in the road to the heavenly Canaan. It is of the greatest importance to attend to religion in early life, even now. "Remember now thy Creator in the days of thy youth." There is nothing short of God, which can satisfy the desires of an immortal mind. We have been attempting to find substantial joys in the diversions of youth. But have we not always been disappointed? Have we not generally returned unsatisfied with ourselves? At such times have our minds been calm and prepared for religious duties? We have tried the vanities and levities of the world long enough—we must judge for ourselves what they are—and carefully avoid all such company as will have a tendency to cool our love to God. Dear Julia, death, judgment and eternity are just before us. Look forward, perhaps twenty years, and view the eternal world. In all probability, we shall be in it before that time! Then is it not important to attend to these things now, because we know not what a day may bring forth."——"It is my sincere prayer that your heart may be changed—that you may taste and see that the Lord is gracious."——"If we are not renewed, we are filling up the measure of our sins every day. Every day encreases our guilt. I hope I do in some measure feel reconciled to the character of God. But the heart is deceitful above all things, and desperately wicked. I have made a profession of religion, but what is that, without the Christian graces?"

"Oh, that the Lord would guide my ways
To keep his statutes still!
Oh, that my God would grant me grace
To know and do his will!

My soul hath gone too far astray,
My feet too often slip:
Yet since I've not forgot thy way,
Restore thy wand'ring sheep."

When she was called in Providence to contemplate the important subject of changing her situation and entering the married state, she treated the matter with becoming seriousness—expressed to her friends a sense of the greatness of the undertaking, and a degree of concern lest she should not fill, with propriety, a station in which prudence, discretion and exemplary piety are peculiarly needful.

After her removal to New-Hartford she applied herself with diligence to the duties of her station; and was noticed by all who had opportunity to observe, as excelling in economy and industry. By these, and by her discreetness, kindness and serious deportment, she soon obtained the friendship and high esteem of her neighbors and of all who became acquainted with her. And it appeared by observations which she made a little previous to her death, respecting that people, that their spiritual prosperity, by a revival of the work of God among them, had lain near her heart, and been a subject which had often carried her to a throne of grace.

For several months previous to her death she was rather uncommonly impressed with an idea that she should not survive the sickness before her. And from various circumstances at

the time, as well as from her peaceful and triumphant departure, it appears that, during that period, she was ripening fast for the employments and perfection of the heavenly state. Her conversation was in heaven. She appeared disposed, more than had been common, to repress every suggestion of plans and prospects of temporal enjoyments—often giving a turn to the conversation by remarking upon the uncertainty of human prospects, and the importance of having our affections on things above. She expressed a lively sense of the value of the public worship and ordinances of God's house. And being for a number of Sabbaths previous to her sickness, deprived of the privilege, she submitted to it as a peculiar affliction and trial. She was peculiarly attentive to the Bible, and other religious books; and it was judged from circumstances, that she often retired for secret devotion. Nor were these things occasioned by a gloomy state of mind. She was not gloomy; but generally cheerful, and appeared not in the least to have lost her relish for social enjoyments.

When the scene of her distress commenced she met it not only with that natural resolution which is common in such cases, but with a Christian fortitude, which enabled her to go through the whole, though a scene of uncommon and indescribable anguish, with unusual patience and resignation. She said it had been her prayer that she might not dishonor God. And she requested those who saw her distressed situation, to pray that she might be patient, and endure, without a murmur, whatever God should see fit to lay upon her.

After her delivery she was informed by her physicians and friends, that there was hope of her recovery. But she seemed to give but little heed to their suggestions. In the afternoon of the day previous to her death, apprehending her dissolution near, she desired to be alone, and consented to have no person, except a sister, in the room. Accordingly she was gratified; and in that situation spent several hours, apparently in meditation and prayer, and composing her mind for the great change which she expected soon to experience. After this she willingly received company, and was ready to converse, as before, so far as she was able. Soon after this, her friends informed her that they considered her case to be desperate. She received the information with perfect calmness, and appeared pleased that they were no longer reserved, and that she could converse with them freely upon the subject. Having conversed with her alone, her husband, at her particular desire, prayed with her with special reference to the parting scene which was before them. In the evening, several passages of scripture, adapted to her condition, were read, and family prayer attended, in which she was commended to God, as one apparently near the close of life. Soon after this, she appeared evidently struck with death. The inflammatory stage of her disorder was past, and a mortification commenced; and now, being relieved from bodily pain, a holy triumph of soul began, and continued about fifteen hours, and to the moment of her dissolution. She rejoiced in her God and Saviour—was filled with a sense of

the divine presence, all-sufficiency and glory, without one fear or doubt, or obscuring cloud—and improved her time and strength, in bearing testimony for God—sometimes speaking generally, to all in the room, and at others, calling particular persons to her bed-side—addressing them upon the importance of divine and eternal realities, and solemnly warning them of the danger of delaying a preparation for death. Through the whole time her memory was quick and retentive—and all the powers of her mind appeared to expand and brighten—as she spoke, especially if of herself—the progress of death, and her speedy departure, a smile frequently spread over her countenance—and when she ceased to speak, she composed her countenance—laid her hands decently across her breast, and in a few moments expired.

The following are some of the things which she addressed to different persons, during this interesting scene.

Conversing with her consort, she said, "It is but a short time since our connection, but we have lived happily together. We had flattered ourselves with much happiness in our connection, but now we must be separated. I hope we shall meet again in the heavenly world, to part no more. You see how liable we are to be disappointed in our prospects as to this world—I hope this will be a mean of weaning you from it. You will be left alone with this motherless child. But it is no more than many others have experienced. I hope you will be taken care of—I hope you will be supported—I can leave you with God. This child I hope will be a comfort to you. I could wish to live, were it the divine will, to assist in bringing it up, but I am willing to leave it in the hands of God. I hope it may live and be a blessing to you, and that you will bring it up for God, to whom I have dedicated it, even before its birth." At this time the child being laid in her arms, she joined in a prayer, in which they unitedly dedicated it to God. After this she expressed a desire to unite, while she was living, in dedicating it to the Lord in baptism. Accordingly it was baptized.

Soon after a hymn was sung, entitled "Moses dying in the embraces of God;" in which she joined with a sweet voice. It was the only voice in the room which did not tremble. At two other times she joined, with her dying lips, to sing the praise of God—once in the 227th hymn, in Dwight's selection, and once in the 61st psalm.

Again addressing her husband, she mentioned his connection with that people, and the importance and greatness of his work—"You have taken," said she, "a great deal of satisfaction in your connection with this people. I hope you may live and be a great blessing to them. They seem very near to me. I wish I could see them all once more before I die. I hope you will go on in the good work in which you are engaged, and not be discouraged." Some time after, seeing a number of the people of the society in the room, she addressed them—expressed her sense of the kindness of the people since she had resided among them—said their circumstances had lain with weight on her mind—that she had been

very desirous that the work of God might be revived among them—that she had made this the subject of her earnest prayer; that now, though she was about to leave them, it seemed to her still more desirable and important than it had ever before, and that she hoped her death might be blest as a mean to effect this; and be sanctified to her husband to quicken and animate him in his labors among them as a minister of Christ.

Towards morning she desired a neighbor who was present, and who had several children, to send and call them. When they came to her bed-side, she tenderly and impressively addressed them upon the importance of becoming religious, and being prepared for death while young—and closed by repeating to them these words:

"Now in the heat of youthful blood,
Remember your Creator God.
Behold the months come hastening on,
When you shall say—My joys are gone."

In the morning when the day light fully appeared, she said: "Well, I am alive this morning! I did not expect last night to see the light of another morning! How thankful ought we to be for every morning!

When the usual time for family prayer arrived, at her particular desire the scriptures were read, and a prayer made by her husband, as being their last family prayer together. At this time, the joiners, who were building their house, being in the room, she said; "You were preparing a house for me. But I am going to a silent and narrow house—the house to which we must all soon go"—and added exhortations upon the importance of religion.

To a neighbor, who looked upon her and observed that he was sorry to see her in such a situation, she replied, very earnestly, that he was mistaken in respect to her situation—that he saw her in the happiest situation she had ever experienced in life—and that she would not exchange her present situation for that of any person in the room.

To a young man, a particular acquaintance, she said: "You see I am going to leave this world, and I warn you to prepare for death. You doubtless flatter yourself that you shall enjoy much pleasure in this world. But you will never enjoy true happiness till you make your peace with God. Think of what I say, and prepare for death. It may overtake you soon. Spend not the best of your days in the service of sin and Satan; but make your peace with God; and devote your best days to him."

To a young man who had lately recovered from sickness, she said: "You have been brought very near the grave the summer past. You felt very anxions about yourself—I felt anxious for you, and tried to pray for you. It has pleased God to spare your life—You must devote the remainder of it to him. You experienced a great deal of pain and distress, in your sickness—I also have suffered an immense deal during mine, but it is nothing to what Christ suffered for us. Go to Christ. He never sent any empty away. Pray for me, and for yourself. Youth is the best time to seek God, and prepare for death. You cannot be too soon engaged in

the cause of Christ. Should you begin now, you would never regret it. I have enjoyed more true happiness, in one hour, in religion, than in my whole life, in all things else."

Addressing a particular female friend, to whom she had expected to live a near neighbor—she said: "I must die and leave you. But you are only a step behind me; and it is no matter which goes first. I hope you will assist in bringing up the child which I leave. You will probably, continue a near neighbor to him. Instruct him, with yours, in the ways of early piety. Strive to live for God and his glory. I trust you will."—Then kissing her with her cold and trembling lips, she said, "I hope we shall meet in heaven to be for ever with God."—With another friend, living in a part of the same house, she parted in the same manner—saying, "You have been a mother to me since we have lived together. We have enjoyed many agreeable hours together—but we shall enjoy no more in this world. I am going to leave you. Farewel! I hope we shall meet in another world, enjoying the blessings which are laid up in store for them who love God."

Being asked by one, whether, if it were submitted to her she would choose to live or die? She answered, "to die."—The hope which she entertained of herself at this time, though strong even to assurance, appeared to be founded on the merits of Christ, and the free grace and faithfulness of God. She appeared to rejoice in Christ Jesus, having no confidence in the flesh, and to desire that God might be all in all in her salvation. She repeatedly expressed herself on this subject to this effect—"That she was a dependant creature, had been a great sinner, and very neglectful of God. That it would be just in God to banish her for ever from his presence. That if he should, she could have nothing to say; and that it was no matter what became of her, if God was glorified." Yet such was her sense of the glory of the divine character, and the fulness there is in Christ, and such the conscious cleaving of her soul to him, and her joy and peace in believing, that she "abounded in hope."

Upon being asked whether she had ever experienced doubts and fears relative to her state, since she first entertained a hope, she answered in the affirmative. And when questioned as to the means by which she had risen above them and regained her hope and comfort in religion, she said it was by *prayer*. And she earnestly recommended it to all doubting Christians, to be much in prayer, as a most happy means of removing their doubts, by quickening their affections and giving them peace and joy in God.

To her particular friends and connections, as well as to her husband, she expressed a strong desire that they would make known to her child, if he should live to years of understanding, her dying words and wishes respecting him. Particularly her earnest desire, that he would make religion his business in early life, taking the bible for his guide through life. And if it were the will of God, and he should be qualified, that he would devote himself to the ministry of the gospel; and that he might

be a means, in God's hands, of bringing many souls to Christ.

She repeatedly expressed a desire to see her parents once more before she died, if it were God's will. They had left her two days before; it being then supposed that she was better, and might recover—and they did not arrive again till after the affecting scene was closed. When speaking of them, she manifested a tender, filial concern on account of the affliction they would experience in her death—but expressed a desire and hope that they might be resigned—willing to part with her, and ready to follow her at the call of God.

Of a young brother and sister who were absent, she said, "Charge them, if I do not see them, to prepare to follow me. My prospects for long life, one year ago, were as promising as theirs now are. Oh, tell them God is waiting to be gracious—and that they never will find happiness in any thing but religion. I have enjoyed more happiness in one hour of prayer, or at a religious meeting, than in my whole life while in the service of sin. Tell them these are my dying words."

To several connections of the family, and particular persons of her acquaintance, she sent the most pressing desires that they would not delay repentance for an hour—charging them as their dying friend to make their peace with God—Assuring them that nothing but religion could give them any true peace in the world, or support them in the hour of death. She also expressed a tender concern for all her young friends in her native place—and spoke with regret of their engagedness in pursuing worldly happiness to the neglect of God and religion, and requested that they might be informed of her earnest desire that they would prepare for death. Her eldest brother, and two eldest sisters were present during part of this scene. With these she conversed in a very tender and affectionate manner reminding them of former trials, and mercies which they had experienced at the hand of God, and exhorting them to be devoted to his service. "You see," said she, "I am dying. You must be willing to part with me. I am willing to go, if it is God's will. I pray that I may have patience, and that my will may be swallowed up in the divine will."—Seeing her sisters very much affected, she took them both by the hand, and with a look of inexpressible sweetness, said:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out gently there."

"Weep not for me, my dear sisters, but weep for yourselves and for your children."

It was noticed as remarkable by those present that though evidently dying, she could speak with such an audible voice, and distinct articulation, and with so little intermission, till her last moments.

The above is but a specimen of her conversation. Indeed, in the opinion of those who were present, but a faint idea can be given of the interesting scene. Death appeared to be baffled by his prey. It was both a pleasing and solemn day to the Christians who were present. They were humbled, encouraged and strengthened; and rejoiced and

triumphed in the grace and power of God, by which a feeble mortal was enabled by the victory of faith, to triumph over the world, and over death. Their souls might triumphingly say, "O death! where is thy sting?"

Even persons of philosophical and sceptical minds, wondered—were impressed—said "they had never seen the like"—that "such tranquillity of soul in death was glorious!" And seemed almost disposed to admit it to be an evidence of the reality of experimental religion, and its importance in the article of death.—What a striking instance indeed was it, of the efficacy and worth of a Christian faith? What an instance of its power to overcome the world! What motives had she to desire to live—motives I mean calculated to operate upon the feelings of the human heart? But such was the light which shone upon her soul—such the joy and peace she had in believing, and so high her affection to her God and Saviour, that she could part with an affectionate consort—all her friends to whom she was most tenderly attached, and even the little surviving babe of her bosom, to go at the call of God, through the dark valley of the shadow of death. What a display of grace! What a precious death! "*Precious in the sight of the Lord is the death of his saints.*"

Let all who read, reflect seriously upon the subject—give God the glory, and learn to practise the lessons which it teaches.

Let surviving connections be consoled under a temporary loss of their friend, from the consideration of the glory which she has been instrumental of giving to God, by her death—and that if through grace, they are enabled to be followers of them who through faith and patience inherit the promises, they shall shortly have a happy meeting with her, as she prayed they might, to part no more; where they will find her improved—possessed of far higher degrees of knowledge and grace, and every thing which is excellent, than she had here below, being perfected in the image of her God and Saviour.

Let Christians be humbled, encouraged and quickened, by such instances of the power and faithfulness of God in the death of his children. In such instances God shows his people something of what heaven is, and what he is able to do for them. If he can so fill the souls of his children with joy and peace even in the dark valley of the shadow of death; what shall we conceive of the realms of light and bliss in his immediate presence?

Let not careless professors, who live in a compliance with the maxims and customs of a vain generation, expect that such a peaceful death will be theirs. They are planting thorns to pierce them in their dying moments.

Let sinners ask themselves, whether the death here recorded is like the death of the wicked, or not more to be desired? And if they desire to die the death of the righteous, and to have their latter end like his—let them remember that they must live the life of such—a life of faith on the Son of God. In this way, and in this only, may they hope that their deaths will be peaceful, and precious in the sight of the Lord.

The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

(Continued from p. 393.)

Return to Zak River.

HAVING continued at the Great River about ten months, and finding that the produce of the land was insufficient for the support of our numerous cattle, we thought it expedient to separate. We began to remove in the month of March, 1802. The river being then low, we took the favorable opportunity of crossing it; but as we could not at that time pass the desart, we erected sheds of branches for a temporary residence, till we should be able to pursue our journey to Zak River. Here we celebrated the New Year; when all my people came to dine with me, and I preached to them on the parable of the Barren Fig-Tree. I was much indisposed in body at this time, owing, I conceive, to the want of bread; nor was I more comfortable in my mind.

I should have remarked, that in the month of January, the English Commissioners, returning from the Bootsuannas, requested me to assist them in procuring cattle; I therefore accompanied them to the Kraal of Cornelius Kock, by whom we were kindly received. Immediately I embraced the opportunity of preaching, and teaching the people, which I continued from morning to night.

My poor people, at home, were in the mean time in much danger of being deprived of all their property, by a Boscheman free-booter of great fame, whose name is Courakakoup. Providence, however, seasonably interposed, and prevented this mischief. About this time, General Dundas, the British Governor of the Cape, was pleased to make me a present of 100l. in reward of my services, and offered to promote me to the living at Rodezand, where Mr. Voss had been minister; this generous offer however I thought it right to decline.

Some of the Boschemen of the country about Zak River, who expressed a desire for our return to that neighborhood, having mischievously given us false information, that considerable rain had fallen in the wilderness, (a circumstance which alone could enable us to pass it,) we broke up our encampment, and commenced our journey. We had not proceeded far, before we were convinced that the Boschemen had deceived us.—We travelled till the third day without finding a drop of water. Our cattle then began to be in the utmost distress; their looks indicated extreme anguish, and their piteous lowing seemed to forebode our destruction in the wilderness. At length we found a very small pool, just sufficient to assuage our own thirst, but not that of our animals. A girl was just going to drink, when, to our great mortification, we perceived that it had been poisoned by the Boschemen, for we discovered many heads of serpents swimming in it. I know it is commonly reported that the venom of serpents may be swallowed without danger, but our experience leads us to believe the contrary. Water thus poisoned will soon cause a person who has drank it to become so giddy that he cannot walk upright, and if an antidote be not

speedily administered, he will certainly expire in a few hours. It is, however, true, that Boschemen, being properly prepared, will drink the poisoned water without prejudice to their health. We were greatly distressed on the sight of these serpents' heads, and knew not what course to take. I deliberated in my own mind, whether I should call the people together for a public prayer-meeting on this occasion, to implore of God a supply of rain; but having weighed the matter fully, I resolved to apply in private prayer to our Saviour, and being supported in this by my Brother Scholtz, we earnestly intreated his help in this our time of need. The Lord graciously heard the voice of our supplication, granting us, in the course of a few hours, such "showers of blessings," as put a period to our distress. We praised the name of Christ, and stayed two days at this place to recruit our cattle.

On the morning which was fixed for our departure, one of our Cows came home with an arrow sticking in her flank. We immediately concluded that the Boschemen had driven away part of our herd. In these cases they oblige the cattle to run as fast as they can, and when any of them is unable to keep up with the rest, they pierce it with a dart; in consequence of which it falls on the road, and the carcase is fetched away by the robbers on the following day. The Cow which returned to us had been thus treated, and served as a messenger to apprize us of what had happened. I dispatched some Hottentots with fire arms to pursue the track of the banditti; and in the mean time travelled on with the remainder of the caravan. On the next day, my people joined us with seventy-three out of eighty Oxen which had been stolen from us. They had happily fallen in with the robbers, at the distance of a long day's journey beyond the hills, and recovered the property; but two of our horses had been killed by the fatigue.

Leaving my flock under the care of Brother Scholtz, I hastened forward, towards the residence of the nearest Farmers, partly that I might gratify my extreme longing for a morsel of bread, having been without this kind of food for half a year. I stopped on the road only a single night, urging my journey with all possible dispatch, in company with three of the best of my people, Cornelius and James de Trees, and John Kotze, whose conversation was singularly spiritual and pleasant; happier hours than these I scarcely ever spent. At length I came within sight of the first Farmer's house, my joy on approaching which was inexpressible. My first request was for a piece of bread, which I immediately devoured with the keenest appetite. It is difficult to conceive of the gratification I enjoyed, when tasting once more this long-missed article of food.—Shortly after this, I arrived in safety at my home near Zak River. I rejoiced exceedingly when I regained the favored spot, where the Lord had shown me so many wonders of his grace and goodness. My dear Cornelius was overjoyed, and said, "O Sir! what happy times "have we formerly had here! "This little house, could it

" speak, would tell us what thou-
" sands of gracious words have
" here been spoken in it, and
" how good the Lord has here
" been to us poor Hottentots !"

A convenient opportunity presenting itself at this time for a visit to the Cape, I gladly embraced it, as I had conceived a plan of forming a regular congregation of Hottentots, for which purpose I stood in need of a variety of articles, and particularly a good stock of clothes. Nothing very remarkable happened on this journey, but, wherever I had opportunity, I preached to the people who collected at different places as before, and I humbly trust " the Lord gave testimony to the word of his grace."

When I arrived at Cape Town, I received the money from the honorable Governor, which he had before promised to give me ; and which I immediately laid out in the purchase of clothing, and needful utensils for our settlement. Here also I received the repeated offer of the Church at Rodezand, which, for the sake of my poor people at Zak River, I thought it my duty to decline.

As soon as I could dispatch my business at the Cape, I hastened back to my situation in the wilderness ; when I informed my people, that I had refused the living at Rodezand ; and assured them that I would never forsake them, provided they should discover a spirit of industry, and would be more diligent than they had formerly been in cultivating the ground, and in other useful employments ; but I told them that if they should hereafter grieve me, as they had done, by their idleness, they might depend on it, I would leave them, and accept of the Church at Rodezand. The people, in reply, promised me every thing I could desire, and assured me that I should have no cause to complain. I therefore immediately set about the erection of a more commodious building for a Church ; to assist me in which, the Farmers lent me two slaves, one a Carpenter, and the other a Mason. The Hottentots began at first to help forward the good work ; but their natural indolence soon made them weary of the labor.* I then repeated my former declaration, adding, that I would certainly leave them in the course of eight days, if I did not see an increase of their diligence. A scene ensued, which I cannot recollect without much emotion. They began to weep, and entreat me so importunately, that my heart melted within me ; I then gave them my word that I would not desert them. The joy occasioned by this promise was excessive. Many of them clasped their arms round my neck ; and I was convinced that they loved me far more than I had imagined. Just at this critical moment, the Clerk of the Church at Rodezand, arrived at our settlement with a second invitation. Had he come eight days sooner, I know not what I

* Mr. Kicherer, in conversation on this subject, informed us, that before he left the settlement, he had prevailed on the Hottentots to work two hours in a day, which he considered as a great point gained with people who, in their heathen state, never worked at all ; and he hoped shortly to get them to work three hours in a day, and hereafter four ; so leading them on by degrees to a life of activity and industry, becoming Christians.

might have done; but now his labor proved in vain. In this matter I clearly saw the finger of God.

I continued about ten months at Zak River, during which time I formed a regular settlement, Mr. Scholtz proving very helpful to me. This spot is situated in an elevated valley surrounded by barren mountains, without a single tree to enliven the prospect. The Zak River is, in the dry season, a small brook which descends into the Fish River, which latter is supposed to lose itself in a plain near the mountains; both of these rivers produce plenty of good fish, of which, however, the Hottentots are not very fond, nothing but Mutton, Wild Cattle and milk suiting their palates.

Besides our Church, which is capable of containing eight hundred people,* we have a good dwelling house, consisting of several rooms on one floor, the whole being built of stone. Nearly opposite the door of the house is the fountain, or spring, which supplies ourselves and our cattle with water. We have a good garden, inclosed, for our more tender vegetables, and garden-ground adjoining it for more hardy plants. Before our house, the baptized Hottentots have built themselves decent habitations, in the Farmers' style; and at the back of it the Heathen live in small huts. We have also a Cattle Yard, surrounded with a high wall, behind the house of the Christian Hottentots; and, on the north side of the River which is about three quarters of a mile distant, are our Corn fields.† The country round about us produces few plants, spontaneously, though it is well supplied with sweet and fertilizing springs. The heat, in the day time, is very great, and the cold of the night is very piercing. In the winter there are sharp dry frosts, which prove very destructive to the vegetables. We have no snow there, but it is visible on the tops of the distant mountains a great part of the year. In the summer months, from January to April, we have powerful rains, frequently attended with terrible storms of thunder and lightning, which are sometimes destructive both to men and beasts. The country produces little grass, but the cattle crop the tops of the low bushes. Unseasonable rains often produce unfruitful seasons. Shortly after the rainy season, the winter commences, when the crops are often destroyed. In the dry season, we are obliged to water our garden plants every day.

Amidst a variety of difficulties, we have been enabled to persevere in forming a Christian settlement, in this unpromising spot; and small as the beginning may seem, yet, all the circumstances considered, I trust it will appear that much has been done, and that there is reason to hope with the blessing of God that much more will yet be effected.

While we were diligently employed in our attempts to civilize

* The dimensions of the Church are about sixty feet by thirty, which would be insufficient for 800 people, accommodated in the European manner; but the Hottentots sit squatted on the ground, very close together. The baptized sit on planks laid across stones.

† The Indian corn flourishes exceedingly, and grows to a great size: the Hottentots are very fond of this, especially when it is parched.

the people, we had the satisfaction to find that the work of the Lord prospered in our hands. An instance or two of the power of divine grace on the hearts of the people may be here mentioned.

James Scheffer, a converted Hottentot, and who had become a very circumspect character, one day told me, that he found himself to be one of the greatest of all sinners, and that as such he daily turned to the Lord Jesus, for that God, viewed out of Christ, appeared to him as a consuming fire. Now, he said, his earnest desire was not merely to be delivered from the punishment of his sin, but he longed to enjoy communion with God, and to be more intimately acquainted with that good Being who had so long borne with him; but how to obtain this communion he knew not. I then asked him what he understood by fellowship or communion with God. He replied, "Sometimes when "I have been engaged in pray- "er, I have had a sweet feeling, "such as I cannot describe; it "was just as if God was no lon- "ger my enemy, and then I felt "inexpressible love to the Lord "Jesus. But I want to be cer- "tainly assured of this, that God "is no longer my enemy: I "want to be enabled to say to "him—"My Father;" but to "do this I have never yet found "liberty." In answer to him, I said—That you find you are a sinner is well; that you seek after Jesus, and feel the joy of the Holy Spirit in your heart, is well too; but that you feel a repugnancy to say to God, "My Fa- "ther!" is unbelief, and the very thing that deprives you of sweet communion with God, and of that blessed assurance of faith which is so strongly commended in his word. Were God your enemy, you would never feel that joy, or that love to Jesus, of which you speak, but rather dread and horror. You have certainly reason to believe that God is your gracious Father in Jesus Christ.—He afterwards obtained a full assurance of his Adoption.

Krissy, a daughter of the old Bastard Hottentot John, was blessed with an hearing ear and an attentive heart. I was first acquainted with her just before our removal to the Great River. Her convictions of sin were then powerful, and, on our journey, she told me that she had given up her whole self to the Lord, and was assured that he had accepted of her, and was become her friend. One day, being with a number of Hottentots in the field, engaged in digging up a sort of root, she opened her heart to me, and expressed with great fluency the warmth of her love to the Friend of sinners. "All that was precious "in the world," she said, "durst "not come into comparison with "Him." At another time, when she was in a dry and barren frame of mind, the Lord directed me to speak a word in season, suited to her case. In discoursing on such an uncomfortable state, I was led to insist upon the privilege of a believer still to have free access to God, as it was not for the sake of our long and fervent prayers that he became gracious to us. After sermon she came and informed me of her situation, and of the comfort she had derived from the discourse. "How happy is it," said she, "that God knows all things, yea "the most secret motions of my

" heart ; formerly this idea used " to make me tremble, but now " I rejoice in it. He, knowing " my distress, directed you to " speak that word to me ; he has " heard my secret groans, and " sent me relief." Some time after this her religious affections cooled, and she became more indifferent to the things of God. Perceiving this I said to her, " Krissy, you are no more what " you have been. You do not " now retire for prayer as you " formerly did."—" Alas !" she replied, " I am now afraid to ap- " proach the Lord ; I have been " too bad of late." She was informed that this was a snare of Satan in which she was entangled, and which she must needs break through, going to Jesus, just as at first, with all her guilt and misery. She obeyed, and recovered her peace.

(To be concluded.)

An Explanation of Scriptural Types.

NO. V.

NOAH and the FLOOD, typical.

NOAH. EITHER from an apprehension that the aggravated wickedness of the world would procure some terrible judgment, or perhaps more truly, from a prophetic impulse of the divine Spirit, when this son was born to Lamech, he called his name NOAH, *rest, consolation,* Gen. v. saying, this same shall comfort us concerning our work and toil of our hands, and concerning the ground which the Lord hath cursed ; importing, that through him, the world, the race of man, would derive some peculiar relief and important blessings amidst those scenes of distress and misery with which it would be punished by the vindictive righteousnes of God.—And did not the event fully verify the prediction ? Did not God distinguish and honor him as the great medium, or instrument, of preserving man and beast from total extinction, when he destroyed the earth with the waters of a flood ? Was it not also in consequence of that acceptable sacrifice which he offered, that God made the gracious promise, or covenant, which secured the earth from a repetition of the same dreadful calamity, the seasons from a similar interruption, and the regular production of the fruits of the earth ; and of which he instituted the *bow in the cloud,* the significant seal and perpetual token ? And Noah builded an altar—and offered burnt offerings on the altar. And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.—This is the token of the covenant—I do set my bow in the cloud—and the bow shall be in the cloud—and I will look upon it and I will remember the everlasting covenant between me and you —and the waters shall no more become a flood to destroy all flesh.—Does not this instantly suggest to us that glorious personage whose name should be called JESUS, *because he should save his people from their sins.*—Through whom the immediate execution of the punishment which would have totally extirpated the race of man, and consigned him to eternal destruction, was suspended—through whom innumerable blessings are derived to the world, and who hath so graciously promised, *Come unto me all ye that labor, and are heavy laden and I will give you rest*—who presented himself a sacrifice of a sweet smelling savor infinitely acceptable and well-pleasing to God, and in whose blood the new testament or covenant, comprising all spiritual blessings and the eternal salvation of his people, was ratified and confirmed—and round about whose throne the apostle saw a *rainbow,* signifying, that all divine administrations towards the church, and the universal government of the world, were conducted agreeably to that gracious and everlasting covenant which he hath made with his people ? However aptly the name and person of Noah may typify the per-

son and work of our divine Redeemer, perhaps these subjects are more impressively exhibited in those events with which he was immediately connected.

I. The flood.

Of all the dreadful judgments which an holy God has inflicted upon a wicked and guilty world, is not this the most terrible and extensive? The earth was corrupt before God, and filled with violence. Gen vi. And God said to Noah, The end of all flesh is come before me, and behold I will destroy them with the waters of a flood. And all the fountains of the great deep were broken up, and the windows of heaven were opened—and the waters prevailed exceedingly upon the earth, and all the high hills under the whole heaven were covered—and all flesh died that moved upon the earth.—In what strong and glowing colors does this represent that flood of wrath which an incensed and holy God will pour upon a wicked world for its complete and eternal destruction? In the destruction of the world, overwhelmed by the waters of the flood, what a lively picture have we of the absolute interminable perdition of the wicked in hell by a destructive deluge of divine wrath and vengeance? The waters prevailed exceedingly, rose fifteen cubits and upward, covering all the high hills and mountains, and destroyed every refuge and hope of a perishing world; in like manner, will not the fathomless floods of divine vengeance sweep away all the refuges of lies, overwhelm the wicked, and involve them in remediless destruction and eternal horror and despair?

II. The Ark, the appointed medium of preserving Noah and his family from the destructive waters of the flood.

And God said to Noah, Make thee an ark of Gopher wood; prescribing the size, dimensions and various apartments of it. How significantly does the ark typify Jesus Christ, that *hiding place from the storm and covert from the tempest*, which God hath graciously provided for the preservation of his people, amidst all those scenes of woe and misery, those terrible judgments and that eternal perdition with which he will destroy the ungodly? To the work of building the ark, Noah applied himself with great assiduity, patience and perseverance, and when the appointed period of destruction had fully come, the ark being completed, God said to Noah, Come thou and thy house into the ark; so when the period of divine wrath and punishment shall fully come, and God shall proceed to the terrible work of destruction, the work of redemption being completed, and divine patience exhausted, will he not say, Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment till the indignation be overpast?—When Noah and his house entered the ark, it is said, *The Lord shut him in.* And when, by faith, God's elect enter into Christ the spiritual ark, God confirms their secure and happy state.—After that ye believed, ye were sealed with that Holy Spirit of promise. And when they shall enter heaven, they will be for ever delivered from all the tempestuous scenes of this present evil world, and be ever with the Lord.

III. The preservation of Noah and his family in the ark from the destructive waters of the flood—typifying the deliverance and eternal salvation of the righteous by Jesus Christ. Wherein (the ark) few, that is, eight souls, were saved by water. The like figure (type) whereunto baptism doth now save us—by the resurrection of Jesus Christ. The windows of heaven were opened, the rain descended, the flood of waters came and all flesh died; but through this dreadful scene the ark rose above the waters, and Noah and his family abode in safety, astonished at the judgments of the Lord, and filled with holy wonder and joy at the marvellous device of his wisdom and love for their peaceful and happy preservation.—In like manner will not the righteous, in Christ, be for ever preserved from that flood of wrath and vengeance which will destroy the wicked; and safe in the Lord, with holy admiration and delight contemplate the manifold wisdom and unsearchable grace manifested in the wonderful device of saving mercy?

Noah was a preacher of righteousness, warned the world of the ap-

proaching deluge, and exhorted them to repentance, that iniquity might not prove their ruin; yet his words seemed to them as idle tales, which they ridiculed and despised; but with what mighty consternation were they filled, when they saw the flood coming and taking them all away.—So Christ, by his word and ministers, admonishes sinners that the end of all things is at hand, and warns them to flee from the wrath to come; while disbelieving mockers, willingly ignorant of the destruction of the old world, say, Where is the promise of his coming? But what mighty consternation and despair will seize their souls, when they perceive all his threatenings about to be verified, and themselves overwhelmed and destroyed in floods of vengeance, for ever and ever? When Noah and his house, secure in the ark, were floating on the surface of the mighty deep, what an admirable spectacle did they exhibit to the astonished universe?—But a spectacle how much more admirable and wonderful, amidst the dissolution of the heavens and earth, and those displays of divine wrath which will destroy the wicked, will be the eternal salvation of the righteous, in Christ, to astonished spectators in heaven and hell?

Our Saviour draws a parallel, Mat. xxiv. 38. between the spirit and practice of the old world, and the conduct of the Jews before the destruction of Jerusalem, and of mankind before the end of the world. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of man be.

The apostle, Heb. xi. 7. produces Noah as an instance of that faith which is the substance of things hoped for and the evidence of things not seen, and exemplifying the faith by which the just do live. By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house.—In like manner true faith realizes all the instructions and warnings of God, relating to the invisible and eternal world, and by an irresistible influence, moves all the subjects of it, in the way of universal and persevering obedience to the commandments of the Lord, to work out their salvation with fear and trembling. May we be subjects of like precious faith to the saving of our souls! Amen.

ORDINATION.

ON the 3d of April, the Rev. *William L. Strong*, was ordained to the pastoral office, over the Congregational church and society in Somers, in the presence of a large and respectable concourse of people; who observed great propriety of conduct, and manifested deep and unusual solemnity of spirit. The public religious solemnities were performed by the following gentlemen—The Rev. Timothy M. Cooley, of Granville, made the introductory prayer; the Rev. Joseph W. Crossman, of Salisbury, preached the sermon from Malachi ii. 7, "*For he is the messenger of the Lord of Hosts;*" the Rev. Dr. Williams, of Tolland, made the consecrating prayer; the Rev. Dr. Willard, of Stafford, gave the charge; the Rev. Azel Backus, of Bethlehem, gave the right hand of fellowship; and the Rev. Mr. Prudden, of Enfield, offered the concluding prayer.

Donations to the Missionary Society of Connecticut.

March 26.	From Nathaniel Hubbard, of Bolton,	$ 20 —
April 8.	Rev. E. Hyde, contributed in new settlements,	24 88
19.	From the church in Yale College,	50 —
23.	A Friend of Missions, per Mr. Flint,	60 —
		$ 154 88